EAST CANTERDURY, N. H., Sept. 7 .- Perched on a high hill, overlooking a beautiful stretch of country, 800 feet above the sea level and eral miles removed from the railroad is a quaint settlement which contains more concentrated goodness than can be found anywhere else in the country, with possibly one exception. Here the Bellamy theory has a practical application, but the members of this

mor visitors. They come from far and near, and their coming is a source of revenue. The Shakers are poculiar. They realize the fact, and, now that the rest of the world has shown a disposition to inquire into their mode of life, it takes a good deal of their time to pilot the visitors through their little realm. Time is money with them, and the visitors are charged a small fee now; but it is money well invested, because all of the features of Skaker life are laid before the inquisitive stranger. It will be necessary to go back a contury in order to sketch the growth of the village. In 1792 Henry Clough was the only farmer occu-

pying what is now Shaker Hill. He had a good-sized farm, and the soil yielded good crops-better, perhaps, than the average of New Hampshire farms. Eight years provious to that date Ann Lee and seven companions had reached this country, having fled from England to escape the persecutions of the authorities, who objected to their form of religion. It differed radically from the ritual of community care nothing about Bellamyism. | the Established Church, and, although their



OLD CHURCH.

They have practised the golden rule during their generation, and their predecessors practised it before them. These worthy people are Shaker's. Their little village is called Shaker Village. They live at pence with the world and with one another. They take no heed of the bickerings and strife of the rest of the world. There is no quarrelling in their family circle. Three short sentences comprise the essence of their creed: "Christ is our metto. Cleanliness is next to godliness. Order is heaven's first law."

The settlement town has been in existence just 100 years. This is the centennial year, and this month is the senson when the anniversary should be celebrated, if any special recognition of the event were desired, but the routine of home life is unbroken by any unwonted excitement. The brothers and sisters do not intend to celebrate. "Why, we celebrate overy day." was the mild reply to a query. Although the spirit of godliness seemed to have settled more generously over



this little community than in other parts of the region hereabouts, visitors notice many material features of interest, so different are they from the conditions seen in other communities. Shaker Village is built compactly, and in that feature it differs from any of the country towns in this vicinity. The twenty-five houses are built on the old stockade plan, as though for mutual protection in case of attack. The equnty road separates the executive buildings, so-called, from the dormitories and workshops. Almost in the centre of a territory comprising nearly 4,000 acres, it is a community in itself. It has 150 sonis, with a unity of thought and action entirely separate from the rest of the world. Each has his or her allotted task. There are no taskmasters, no overseers. There are no drones in the hive. Each individual is busy, and the work is done with a thoroughness that has to be seen to be appre-



clated. There is no dirt in the corners or beneath the rugs. House cleaning is carried on daily, and a the end of each month there is a general assault on dirt; but, to the credit of the tidy housekeepers, it should be said that there is very little dirt removed. It has no opportunity to accumulate. The sisters do the housework and the brothers attend to the cultivaare 150 cows and 15 horses, are under the direct supervision of the brothers.

The community is one big family of brothers and sisters. There is no thought of marriage. Those who join the Shakers must take upon themselves the vows of collbacy. In that respect, more than in any other, do the Shakers differ from all other creeds. In this commu-nity is a family of husband, wife, and three children, but, although there has been no legal severing of the marital bonds, the church law has been equivalent to a divorce, fand the husband and wife meet now only as brother and sister. Under such peculiar conditions the Shaker family, or community, has diminished steadily. At one time 300 persons were in this village, but their number has decreased to 150 at the present time. The change in the size of the community in the last quarter of a century has been slight, the vacancies caused by death being offset by the adoption of new members. Most of the newcomers are children, but all do not remain in their new home. Phirty minors are in this big family now, and they look happy and contented. Some of them know little of the great world around them. but all know that they have a good home with plenty of good, wholesome food and clean beds. The younger children, who were adopted be-fore they had become familiar with the excitament of a more worldly life, are content with what each day brings forth. They are rought up in the fear of God, and are trained

in the paths of usefulness and honor. For many years the community was almost isolated from the rest of the world, but now it to her anima a resort of some interest to sum-

tents were incorrigible before they were accepted as probationary members

tests were incerrigible before they were accepted a prioritionary members.

The executive building is used also as a store, a Post Office, and a restaurant. Visitors can have their wants supplied with an abundance of food cooked to a nicety and a served in an appetizing form.

A quiet-spoken sister, clad in they willing a fact of the supplied with a subordinate of food cooked to a licety and to see a bit of its attractiveness ioneath the little poke boot. The Shakers are vegetarians to a large degree—more from necessity than from religious scruples. Eating is, with them, a subordinate duty. They eat to live, it has been they can in everything they undertake, and they apply that principle to their cooking. It would, in dead, be a blessing to the rest of the world in these Shaker siters could be induced. From the shaker shaker will be induced. The shaker sters could be induced. The shaker sters in the shaker sters could be induced. The shaker sters could be induced. The shaker sters are shaked to the shaker sters are shaked to the shakers are shaked to the shakers

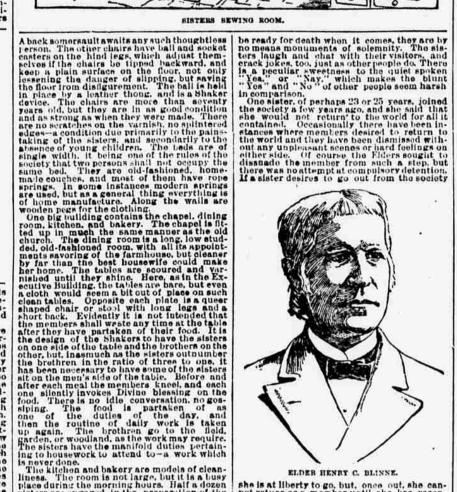
are made loose purposely. The Shakers denounce severely the worldly custom of dressing so as to display the form to the utmost, and they practice what they preach.

The still house is another interesting institution of the village. In it the Shaker sarsaparilla and the cherry pectoral are prepared also the Shaker apple sauce. Copper vats surround the room, and each has a lireplace beneath, so that the different herbs can be boiled simultaneously to the degree which each requires. The community has saveral orchards, core prising thousands of apple trees, that are attended carefully, for the fruit is one of the greatest sources of profit on the place. There are 500 acres of tillage land, and part of that is devoted to raising the herbs used in the medicines.

The barns would arouse the envy of any



is never done.
The kitchen and bakery are models of clean-



ELDER HENRY C. BLINNE.

ing to housework to attend to—a work which is never done.

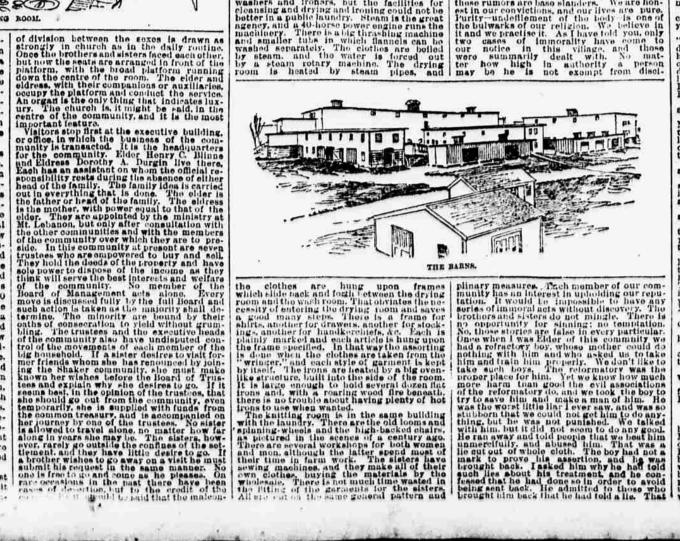
The kitchen and bakery are models of cleanliness. The room is not large, but it is a busy place during the morning hours. Half a dozen elisters are engaged in the prepartion of the breakfast and dinner, each one attending to some special department. The immense range and oven are the best that modern ingenuity has devised and the steam heating and cooking apparatus save much labor. No coal is burned in this village. There are more than three thousand acres of woodland and from that is cut the year's supply. Five hundred cords of wood are used during the year. The axisos are leeched and soap is made with the lye, so it will be seen how careful the sisters are not to waste anything. Quanto, old-fashioned, low wood stoves heat all of the rooms in the village except the kitchen and handry. The brothers light the fires in the latter rooms and then the sisters take charge of the work.

Breakfast is sorved at 5 o clock on summer the brothers light the fires in the latter rooms and then the sisters take charge of the work.

Breakfast is sorved at 5 o clock on summer the brothers light the fires in the latter rooms and then the sisters take charge of the work.

Breakfast is sorved at 5 o clock on summer the brothers are through, and then greatly the content of the sisters take charge of the work.

Breakfast is sorved at 5 o clock on summer the beautiful the others are through, and then greatly the content of the beautiful the others are through, and then greatly the content of the beautiful the others are through, and then greatly the content of the beautiful the others are through, and then greatly the content of the beautiful the others are through, and then greatly the content of the beautiful the others are through, and then greatly the content of the beautiful the others are through and then greatly the content of the beautiful the content of



is the way these rumors about our communi-ties in other parts of the country are started, and if you could ferret them down as we did this one, you would find that they were base fabrications."

For the better understanding by those who wish to know about the community, this sum-mary of the rules and regulations has been prepared:

prepared:

1. the form of government is the society is adapted to the different orders of which it is composed; its pewers and authorities growing out of the mutual faith, love, and confidence of the members.

2. No one is excluded from the privilege of becoming a member on account of poverty; nor will he be accepted. 3. Fight and explicit facts will be said before the investigator. To become a member is a voluntary concession of the individual.

4. Those who accept the privilege to reside with us as well as those who visit the society as inquirers, are expected to regard the rules of the family where they are entertained.

5. By the principles of this society, no believing husband or wife is allowed to separate from an unbelieving the second of the society.



ELDRESS DOBOTHY DURGIN.

ver taken under the immediate charge of the so-except by the request or consent of those who s the lawful right over them.

No corporal punishment is approved in the government of the society, nor any external violence exist of the society, nor any external violence exist of the society, nor any external violence exist of the society will receive an elincation suitable for the geal management of business.

Probationary members may retain the lawful nership of their property, but the interest accruing refrom will be devoted to the benefit of the society, til by their own free will, and the consent of the sacces, they shall consecrate said property to the port of the family where they reside, for debts center, the society will not be responsible for debts centered by persons previous to their membership.

It These who dispose of their property to relations to the society will not be responsible to the society.

HER HUNDRED AND FOURTH BIRTHDAY Mrs. Van Nostrand Erjoys it With Four Generations of Descendants.

In Millstone, N. J., a town where a British army once encamped, and where George Wash-ington slept on the floor of a farmer's house the identical spot is still pointed to with pride -a woman celebrated her 104th birthday on Tuesday. She sat at the window all day with a happy face, greeted her visitors, urged the men to be good, and advised the women not to wear corsets.

Mrs. Sarah F. Van Nostrand—her maiden name was Van Arsdale—was born in Milistone Sept. U. 1788. Her father was a drummer boy in the Revolutionary army. Mrs. Van Nostrand was married in 1810. and lost her husband thirty years ago. She had eight children, of whom five are now living. The oldest is a married daughter. 78 years old, who takes care of her mether. Mrs. Van Nostrand has twelve grandchildren and thirtoen greatgrandchildren and one great-great-grand-child, a boy of six months.

Up to within four months ago Mrs. Van Nostrand bustled about the house as actively as a woman of half her age. The daughter with whom she lives is a dressmaker, and Mrs. Van Nostrand knows almost as much about modern fashions and the wonderful intricacies of female dress as a New York society woman. In addition to this she has ideas of her own about the way women ought to dress.

She has grown considerably weaker within the past year, and now she spends most of her time at the window that overlooks the country road. Her eyesight is poor, but she easily recognizes the faces of old friends who pass the house. A group of her relatives and some of the neighbors gathered around her yesterday, and took delight in hearing her talk.

"Won't you talk to us a little?" urged Miss Batcheller, one of the neighbors.

Mrs. Van Nostrand took the young woman's hand and stroked it in silence for a while. Then she said:

"I'm getting very, very old, dear. I can't talk now as I used to when I was as old as you. I ain't fife or anything now."

"Don't wery about that," said one of her grandchildren.

"Yes, my dear, but I can't help worrying sitting here all the time and watching my poor daughter sew, and cook, and sweep, and me fit for nothing but to dry the dishes. Ah, me! I don't want to live another year."

"Don't want to live another year." Mrs. Sarah F. Van Nostrand-her maider don't want to live another year."
"Don't say that, gran'ma. You're looking better than you did last year."



MRS. VAN NOSTRAND.

TO REPLACE THE BURNED CHURCH.

\$150,000 Edifies to be Erreted in Michael's Catholic Parish. St. Michael's Catholic Church, at Thirtysecond street and Ninth avenue, which was partly destroyed by fire early last spring, is to be replaced by a handsome edifice. The plans have been prepared by L. J. O'Connor and accepted by the rector of St. Michael's, Father Gleason. The work of demolishing the walls and removing the debris of the old church has already been begun and will occupy several weeks. It is not expected that the corner stone will be laid before Nov. 1.

The building, extending from Thirty-first

street to Thirty-second street, which it is es-timated, will cost \$150,000, will be in the liomanesque style of architecture, with a length of 188 feet 9 inches and a breadth inside of 67 feet. As far as the lot will permit the edifice will be in the form of a Latin cross, consisting of chancel, transept, and navo. It is to be constructed of light-gray limestone and is to be fireproof. At the main entrances on the Thirty-second street side are to be four double gates of wrought iron opening into a large vestibule and on a short flight of stone steps which will lead up to the doors of the church.

tibule and on a short flight of stone steps which willy lead up to the doors of the church. Marble tiling and glazed brick wainsecting and walls will make the vestibule an attractive part of the church building.

Over the entrance in the front gable is to be an arcade of six windows, and above these is to be a large rose window. The interior of the church is to be high and roomy. The floor will be tiled, and there will be oak paws.

Three spacious alsies lead to the sanctuary, and over the two side alsies are galleries which will be filled with rews, increasing the seating capacity. The ceiling is to be curved and the clerostory supported on an arcade of eighteen pillars, nine on either side of the church. The sanctuary is to be of good proportions and is to contain three marble altars. The two side altars, which are to be dedicated to the Virgin and St. Joseph, will be donations from members of the congregation. The rear of the sanctuary will be furnished with an ambulatory of glass and wood, and to the left and adjoining the boys sacristy will be the priests vestry. Over the main entrance will be the organ loft, choir gallery, and a large choir room, in which rehears als can be held.

A private entrance for the use of the Nuns of the Presentation Order, whose convent adjoins the church, will be built on the Thirty-first street side. An entrance will be made into the building from St. Michael's Hall and the chapel on Ninth avenue.

The basement of the church, which can be reached by two entrances on Thirty-second street, will be used by the Sunday school and for society meetings.

for society meetings.

It is proposed to have the new church ready for occupancy by May, 1803.

LIVELY FREIGHT.

Parrets, Monkeys, and Snakes Kept on Deck During Fumigation,

Monkeys, snakes, and parrots were the live reight in the bark Liberia from Sierra Leone. Africa. Before the vessel was allowed to go to

Monkeys, snakes, and parrots were the live freight in the bark Liberia from Sierra Leone. Africa. Before the vessel was allowed to go to her wharf at the Empire Stores, Brooklyn, she was fumigated, and, consequently, to save their lives all the repulles, birds, and monkeys were put on deek. Any one could tell before he got within sight of the vessel which one had the live stock aboard by a chattering of the parrots and monkeys. The slope are not well as the same in strong wooden crates, and so were the snakes and most of the monkeys. The snakes might have been interesting if they had got loose, as some did when Capt. H. J. Rogers, who now commands the Liberia, was salling the Monrovia. He had three big bea constrictors on board then, and before he got them into durance again they had killed several baby monkeys.

Capt. Rogers has fourteen constrictors in the lot he brings this time. Three of them are soch more than fifteen feet in length. Snakes, Capt. Rogers has four the constrictors in the lot he brings this time. Three of them are so he may be a supported by the construction of the parton of the support time he opens their box to feed them. However, he does not have to do that often. He fed them twice only on the way over and then to the when they were to take the open the first one he has succeeded in bringing beef and got the monkeys is a seven-in our driving driving force and the part of the parton of the parton of the parton of the appared. Which more pronounced the first of the work his safe of the parton of

second the chimpanone. Cost. Recover that severally four makeys. However, the several policy makes and white-needs, Of these the follog-flowed and white-needs, of these the follog-flowed and white-needs, of these the follog-flowed and white-needs, and they have white benefits with the second and the process white benefits white-needs, and they have white benefits of the followed the followed and the followed the MRE. VAN NOSTRAND.

"Is that aco?" MRS. Van Nostrand looked up with a that aco?" MRS. Van Nostrand looked up with a that aco? "Mrs. Van Nostrand looked up with a that aco?" Mrs. Van Nostrand looked up with a that aco?" Mrs. Van Nostrand looked up with a that aco? "Mrs. Van Nostrand looked up with a that aco?" Mrs. Van Nostrand garly, received a stall gred, and you look as though you ware only 10 years old.

"Well, that course of not wearing corysta. Mry dears, you oughth' to wear corysta. They and the active the sense of the stall, gred to make your corrects. They and the stall great the stall gred the stall great the stall great

A NEGRO SERMON IN DIXIE.

QUAINT CEREMONIES AT THE ORDINA-TION OF A DEACON.

Double-tongued, Kitchen-fire Christians Vigorously Denounced-But, Despite Savere Reproof, the Young People Courted and Giggled All the White.

In the negro churches in the South the services are conducted in a manner which finds no likeness up North. The colored church, in its position toward its worshippers, has a stronger hold even than the country church North has on the rural population. The negro preachers have a standing and power in their respective communities to parallel which one has to go back to the days of Cotton Mather and Jonathan Edwards, when the clergyman was the greatest man intellectually, as well as the most powerful man socially, in the Puritan community. Students of social growths and customs might make an interesting study

tion in every Southern colored church. Up in the Virginia mountains in Greenbrier county, recently, the colored church was hold-ing a formal session. It was an important occasion, as a newly elected deacon was to be installed. The members of this church during the daytime were waiters in the neighboring summer hotels, small farmers, household servants, or stable and field hands. The hours for the church service on Sunday were fixed to accommedate the congregation, so the more important service was held in the evening instead of the morning, and began at 9 o'clock. after the waiters' and household servants' duties of the day were over.

of the Southern colored congregations and colored pasters to bring out points of likeness

between the old Puritan mixture of religion, business, and society, with the same combina-

As in the old Puritan church, the seats were arranged according to the rank, wealth, and social standing of the members, which coincided in the church and the world outside. The head waiter of the hotel was one of the deacons. A small farmer, who owned his own place and was a freeholder, was another. An aged colored man, who had a little shop, was another deacon, and the other members of the Board were of corresponding standing. They were leaders in the colored community of Greenbrier county, sat in the front seats in church, and aided in conducting the services. They treated their fellow citizens in the way the New England squire and the leading merchants and shipowners treat the small farm ers and the impecunious laborers. The rest of the congregation accepted their demeanor

as a matter of course.

In the church these men had a dignified bearing, a presence commanding to their fellows, and a pose which, when they were in